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Guru Purnima
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News About News-Letter.

Under the benign canopy of Shri Bhagawan Gopi Nath Ji, we have in our own humble way tried to build a background, a climate, for making the message of our 'Guru' available to the aspirants all over the world. Therefore, in the foregoing pages a bird's eye-view has been given regarding the heritage of man, his contribution to make his tribe divine. These contours will act as a veritable spring-board for the frustrated man of to-day to find his feet, to identify his tools for making his life rewarding from every angle. In the second issue of this news-letter, Shri Bhagwan Ji's multidimensional personality will thus find responsive expression. It is now left to our readers to asses the success we have achieved in this direction. Suggestions in terms of content and form from them would be welcomed.

We have no words to thank our esteemed contributors in responding to our request at a very short notice. We are sure that this news-letter will make news only through their well-meaning cooperation, since "Shabda" has been rightly equated with " Brahma "."

P. N. Kaul.
M. K. Tikoo.
O. N. Chrangoo.
Ashok Kumar Khushu.
(Editorial)

"Kashmir Tantrism"

JUSTICE SHIVA NATH KATJU. *

Tantra Shastra is part of the Dharma Shastra of the Hindus and has its roots in the vedas. Western Scholars in their anxiety to put the age of Hindu civilisation later to the Greek civilisation have attempted to put the age of Rig Veda to 2000 B.C and this too seemingly has been done ruluctantly and out of generosity. The tragedy is that Indian Scholars who take their inspiration from their western teachers and masters have toed the western line of thought. If Rig Veda goes back only to 2000 B.C then the period of Shri Ram Chandra and of Mahabharata have all to be squeezed in between 2000 B.C, and the birth of Gautam Buddha. A more glaring instance of the western myth is the Aryan invasion of India. Every text book of history starts with that myth which has no basis. It is assumed as a geometrical maxim that Aryans were not Indians and they entered into India from some country other than India. The question then arises as to where did they come from Then the hunt begins and we are confronted with different theories about the original home of the Aryans and here the wise and pompous scholars are not agreed at all. We have the Central Asian, Caucasian, and Lithunian theories regarding the orignial home of the Aryans. Even such a profound scholar like the late Lokmanya Bal Gangadhar Tilak was so overwhelmed by the weight of western opinion that he too propounded his Artic theory on the basis of the long drawn twilights indicated by some Rig Vedic Richas on Ushas and said that the Artic Region was the original home-land of the Aryans. It has to be categorically stated that the Indian tradition as also the Vedic literature clearly supports the view that the homeland of the Aryans was Sapta Sindhava viz the land covered by the River sindhu (Indus) and its tributaries

It is now admitted that in some remote past the land south of present Punjab and Haryana and north of the vindhyas was covered by sea. The Rajputana desert has the sambhar lake which has salty water indicative of its marine past It is now well-recognised that the Himalayan mountain are ranges, from a geological angle, of comparatively recent origin and marine fossils have been found in its rock stratas. History is silent as to when did that happen Sahara and Gobi deserts were in times past cradles of human civilisation and as a result of intensive grazing the soil became barren and ultimately tur ed into deserts wiping off the old civilisations of which no traces are left Again due to geological changes land between Europe and Africa which connected the two continents got submerged under water when the Atlantic ocean broke through the strait of Gibraltar. We know nothing of these dead and past ancient civilisations.

The Red Indians of North America use swastika as a symbol. The surprising fact is that it is also pronounced as

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swastika as we do. It is said that the American Red Indians are descendants of Asian Tribes who entered America through the Behring strait in some remote past. History is silent as to when that happened. Our known recorded history hardly covers three to four thousand years.

We go further three thousand years back for our sketchy information about Ancient Egypt. The Egyptian Pyramids still remain a mystery. Results of archaelogical excavations in Sumer, Akkad and Mohenjodaro have thrown some light, though dim, on the history of those regions. Beyond 4000 & 5000 B C. is the area of darkness which is sought to be penetrated by the valiant efforts of anthropologists, Archaelogists and Geologists and we hear of such phases in human history as stone age and copper age. It is now said that human beings first appeared on our planet five million years back. How they evolved is still a controversial subject. Some say that we evolved from a type of sea-fish which had a verbetra like ours. Another widely believed theory is that apes were our ancestors. McGlashan, one of the renowned Psychologists of the world has in his recently published book— "The Savage and Beautiful Country"—which deals with the working of human mind, has suggested that just as we are now sending human beings in Outer space similarly by a reverse process the human species on our planet came from some planet of our galaxy. Madame Blavatsky, the founder of theosophical movement, has propounded the same view.

In short, we are so dazzled by the scientific and technological advancement made during the last three or four centuries that we faithfully believe world history that ours is the most progressive era of and the human beings who inhabited our planet before six or seven thousand years back were Savages and primitive men. Our self-conceit makes us unable to realise that we are totally ignorant about the past beyond the aforesaid limits. McGlashan says :—

"A time will come once more when the whirling machinery will grind to a halt the harsh music cease, and the roundabout riders step down stiffly from their apocalyptic beasts-looking round for his friends of the inner world, everyman will see them, too, in troops of gray shadows, slipping silently away. One by one the lights of the fair ground will go out, and everyman will be left at last, as at the shadowed close of so many earlier civilisations, to find his own way home, by himself in the dark."

So civilisations have grown and blossomed and then faded away on our planet. We hear now of continental drifts, shifting of land masses breaking old continents and forming new ones. No one knows the history of the people who lived on land that has now been submerged under seas. Time has devoured them all. In this respect the Hindus are unique. Their memories, thoughts and traditions go back to the dawn of creation itself and the time when man first appeared on this planet. The Rishis heard the Vedas with the

appearance of human beings on our Earth. Today the Hindus are not those people whose history may be sought to be built up on inferences drawn from ancient ruins and relics of the past. With all the ups and downs that the Hindus have faced in their history, they have gone on marching in tune with KALA, the devourer of all, still chanting the primeval songs that were passed on by the Rishis from generation to generation. The Hindu does not begin from any popularly known starting point of era such as B.C., A.D. Vikram or Shaka. He calculates his day from the beginning of creation itself viz. the start of Brahma's day. The universe which we call Srishti begins and lasts till the close of a Brahma's day and there is *Pralaya* at night. The creation restarts from the dawn of the next Brahma's day. After hundred such days of Brahma there is the Great Dissolution, Mahapralaya. After its end Srishti starts again and so the cycle goes on and on.

[*To be Continued*]

The Saivism of Kashmir

DR. B. N. PANDIT *

The pivotal principle of Kashmir Saivism combines into one the principles of monism, theism and absolutism. The only metaphysical reality, accepted in Saivism, is the absolute I—consciousness which, unlike the Vedantic Brahman, has Godhead as its very essential and basic nature Had Godhead not been the basic natute of the Absolute, it could not have been imposed on him by any external prineiple (*Upadhi*) and, consequently, nothing like a finite soulor matter or mind etc. would ever have appeared at all. It would have meant a dreadful nihilism.

Parama Shiva, the only absolute reality of Saivism, is infinite, eternal, perfect, potent, independent and ever-vibrating pure I-consciousness, transcending all material and mental phenomena to lying in it in the form of pure I-consciousness. Just as a plant rests in a seed in the form of the potency of the seed, or just as the whole poetry of a poet rests originally inside his undiversified poetic talent, so does the universe lie in *Paramasiva* in the form of His divine potency which is not in any way different from Him. He is talked about and thought over in the terms of *Siva* (God) and *Sakti* (God-head), only for the sake of clear understanding of His noumenal and phenomenal aspects.

Absolute bliss is the essential character of the independent I-consciousness.

* Ranvir Vidyapeetha, Shastrinagar, Jammu.

Such bliss, taking the form of a double edged spiritual vibratory stir, shines as the divine playfulness (lila) of the Absolute God. Its outward manifestation appears as creation, preservation etc. of the phenomenal existence consisting of countless trinities of finite subjects, objects and the relation in between.

Parama-siva, taking the form of finite being, sees everything through a view point of diversity, feels himself to be capable to know and to do just something and not everything, only moves on in the cycles of births and deaths in this miserable transmigratory existence. Such is the show of the divine play of God in its previous aspect. In its final aspect, He, moving about as a finite being, comes into contact with some right preceptor, takes initiation from him, develops interest in the study of spiritual philosophy, nourishes in him an intense type of a devotional love for God, practises Saivayoga, and, as the result of all that, recognizes himself to be none other than *Paramasiva*, the Almighty God.

All this happens in the manner of a reflection, without involving any change in the pure and absolute nature of *Paramasiva*. Bearing in Him the reflections of His own divine powers, He appears Himself in the form of all this wonderful and multifarious phenomenal variety in the process of such divine play of His Absolute Godhead, which proceeds ahead through His outwardly and inwardly moving spiritual vibration-

To know and to feel actually such truth, through both the faculties of head and heart, is liberation and not to be able to do so is bondage. Both are just two aspects of one and the same divine play of Godhead, the ultimate essence of everything.

A liberated person sees everything as God and sees God in each and everything. Besides, he sees God as that infinite pure consciousness which transcends all material and mental phenomena, and that is the difference between the views of Indian and Western pantheists, because thinkers like Spinoza do not accept the existence of God beyond the phenomenal universe, while Saivas of Kashmir do so. Such pantheistic monism has been termed by Abhinavagupta as Paradvaita, the superior monism.

" Maya "

The Shaivistic Point of View

PROF. K. N. DHAR *

Monistic Shaivism of Kashmir has the 'Shiva-Sutra' of Acharya Vasugupta as its sheet-anchor. This shaivite scholar has defined Maya as :-

'Kaladinama Tattvanam aviveko Maya.'

"Non discrimination of the limited elements of authorship (kala) etc is Maya."

Non-discrimination (Aviveka) has been explained by its commentator Kshema-Raja as follows :-

'Paramartha Svarupasya Aprathana Svabhavah.'

"The nature of non-projection of the highest form of Truth."

This would clearly denote that the stage of non-projecting or non-extending of the supreme-spirit is 'Maya; In other words, it would connote the inability of the supreme consciousness (Samvit) to transfer its consciousness to the objects around. This kind of non-perception and subsequent non-identification between the self (Atman) and the objects (Padartha) will precisely convey the purport of Maya in shaivistic thought; shaivism has treated Maya as shakti (Energy) even the primeval Energy or Nature (Mula Prakriti). It is identical with the immanent form of Shiva ; His transcendental form is unaffected by it.

Actually Maya is revealed in the Pashu (animal stage of the Atman fettered by the impurities of action and perception called the impurities of Maya (Mayiya Mallah). On the path of self-realization (Chaitanyam), it is to be contended with at the initial stage when the Jiva is bound by impurities (Pasha Baddha) and when he is dispossessed of these fetters (Pasha-mukto), he becomes Shiva. So, the Maya is an ephemereal mental aberration between Jiva and Shiva, a stage between the Pasha-baddho (Animal) and Pasha-Muktoh (Subliminal) mental states, fleeting of course. It is in constant flux and flow as long as Jiva is possessed by non-discrimination (Aviveka) ; once this veil is shattered, it takes to heels. It can no longer seduce Jiva into wrong thinking even though being a seductress (Vimohini). Hence, it is devoid of permanency. It is actually a passing phase at which uniform essence of creation is presented in multiform, one seeming many. To speak briefly when one primoridal force is seen in multiplicity through faulty mental projection, it is said to be the working of Maya according to Shaivas ; but at the same time its influence is far from being permanent, it is transitory and persists only till the time the 'Sadhaka' or the realizer is at a distance, or even at a discount from self-realization. It is more or less the immanent (Vishvamaya) form of Transcendental Shiva (Vishvoteerna), and inalienable ingredient of His self-consciousspirit.

* Director Shri Parmánanda Research Institute (Regd) Srinagar.

This very approach of shaivas marks their fundamental difference with the vedantists. The shaivas take Maya as an inevitable aspect of Shiva when releasing His shakti (Energy) from His fountain-head. Even though He is universe incarnate (Vishvarupa), yet He feels the urgency of creating a universe, so that His shakti (Energy) can have full play. This Maya is called a veritable screen which conceals the real form of things (Tirodhanankari) deluding us into believing the multiform of universe, which in essence is uniform. The moment, the realizer through his perceptive cognition (Jnana). takes the blue (neela) and the yellow (peela) as one, and only one entity, the Maya stops her machinations. Therefore, shaivas treat Maya as not as unreal but momentary. As against it, the vedantists proclaim that Maya is unreal (Ayathartha), coinciding squarely with their thesis that universe is unreal (Jagat Mithya). Shaiva scholars are at pains to argue that this whole creation is a *reflection* (Abhasa) of the Super - self which is real, omnipotent and self - dependent (Svatnttra), therefore, the relation between the world of appearance (Visvamaya) and that of Transcendence (Vishvoteerna) is that of the reflected object and the reflector. If the reflector is real, how can an object, its reflection be unreal ; since the reflected object has no separate entity from its reflector Hence Maya has to fulfil her role in transmuting transcendence into immanence. It is thus a veritable hide and seek between the primoridal and subliminal aspects of the same force which is Shiva. Vedantins taking Maya as a perennial deluding force, treat this world as unreal, illusory, but shaivas do not subscribe to this view. As argued earlier, they take this world as real-an image of superconsciousness (Chaitaynam) which to all intents and purposes is self-dependence (Svatantrya) incarnate. Hence shaivas invoke Maya as the progenitor of the world of objects as a whole (Sakala Janani), or as Casual Matrix (Amba). The attitude of shaivas towards the concept of Maya is positive, affirmative in the sense that as long as the equation between shiva and shakti is disturbed, it has to be there. As against this the vedantins treat Maya as negation of vidya (Avidya). The inherent ignorance of jiva makes it also a permanent affair with him ; As long as '*jiva*' is a part of deluding universe, he cannot get rid of it, he can not be emancipated. Shaivas contend that a realizer can attain emancipation while living (Jivanmuktavastha) in this world, that is when his cognition (Jnana) is complete and does not waver in seeming diversity around him, he can attain bliss of unity, being in perfect health, mentally as well as physically. The ine of thinking adopted by vedantins is that life being false needs to be abjured. while shaivas treat enjoying life (Bhoga) as a preamble to meanigful renunciation (Yoga). In this context Abhinavagupta has asserted emphatically that this wortd is essentially Truth. Therefore, in vedantic school of philosophy we come across with a galaxy of ascetics having renounced all earthly concerns (Sanyasins), but in shaivism we are confronted with spiritual guides (Acharyas) who have owned life and also have risen above it ; with them matter is as important as the spirit. These are rather complementary to each other; hence they are averse to caste-taboos and kitchen-puritanism. Their approach is, to

speak in nutshell, psychic and not intellectual like those of the vedantins. They had their eyes wide-awake and could even anticipate the demands, the vagaries of mind would make on human intellect later. They provided the panacea in advance in terms of their emancipated and more healthy outlook so that human mind does not get derailed into nihilism in future. In the context of changing time and consequent outlook, shaivas do possess an edge over all other Indian schools of philosophy ; Maya, with them is therefore a fleeting psychic experience, as long as 'Self-Dependence' (Svatantrya) is at an arm's length. As soon as this kind of diversity (Bheda) is dismantled by the awakening of spirit (Chaitanya), such enveloping clouds, prone to error, melt away through the effulgence of spirit ; The reailzer does attain Shivahood being dispossessed of such obdurating shackles as the Maya is called. At this pinnacle of spiritual bliss (Paramananda), the confusion between duality (Bheda) and Non-Dualits (Abheda), manifested (Kula) or unmanifested (Akula) ceases permanently.

Finding a Bhagawan

PHILIP SIMPFENDORFER *

From the picture on the front of the book, Philip could not tell whether it was about a holy man or not. His eyes did not stare to give the impression of spiritual power. He was not sitting in lotus position to appear serene. In fact, under a long cloak one knee was at chest height He did not appear mad to give the hint that he was the custodian of superhuman knowledge. The face seemed quite ordinary. By his dress he was Kashmiri, and the title of the book, printed red on black, stated that the man came from Kashmir "Bhangawan Gopinath Ji of Kashmir by S N. Fotedar," it read.

Philip was searching for a book to give him information on Siva of Kashmir. Hearing a voice in his cave needed investigating and where better to search than among the Saivite authors of the locality. But not a single book of this sort could Philip find in Srinagar. He flicked through the pages of the book on Bhagawan Gopi Nath Ji and saw references to Kashmir Saivism. That was something. He paid five rupees and the book was his.

Even when Philip read the book, no particular impact was made. He had read about saints before. Certainly, if someone had told Philip that the Kashmiri was the most spiritually advanced man of the century, Philip would not have disagreed. But he would have added, "He's dead." He would have agreed that his consciousness had reached the highest. As the model of journey to the pinnacle of awareness, Philip accepted the stages as listed in the Hymn to Indra.

"It is known that the senses are high.

* The Ashram, 278 Hawkesbury Road, Winmalee—N.S. W. Australia.

but the mind stands above the senses,
the ego above the mind.
and the universal consciousness
above the ego.
The unmanifest is above the universal consciousness
and the Man is above the unmanifest
and someone higher than the Man
who would be above him, does not
exist."
Philip would have said that Gopi
Nath Ji was Man.

This would explain why he was so ordinary looking and so free of pretence, yet capable of mighty works of power. For a man, every level of con sciousness was equally valid, and every human need from the healing of a sore throat to the salvation of a homeland, equally worthy of attention.

In fact, it seemed that Bhagawan Gopi Nath Ji started where most saints left off. He had no need for food or behaviour inhibitions, he had no need to gather a following or propagate a teaching and he had no need for rituals or religion. He was content to live a commonplace life as a sort of bachelor uncle, and exercise a spiritual power unequalled since the time of Jesus Christ. In his commonplace grandeur, he resembled the Kashmir Saivism that Swami Ramdas mentioned in his book. "In the Vision of God" which was about his wanderings as a sadhu in India. He wrote that it was claimed that where Western philosophy finished Indian began and where Indian left off, Kashmir Saivite philosophy began.

What interested Philp most about the book was the address of the Bhagawan Gopi Nath Ji Trust on the in side page, because it might be a source of books on Kashmir Saivism. Back in Australia, he wrote to the address and made his request. About six weeks later a parcel arrived.

By reading the books he realised that the Kashmir Valley was dotted with power points. Although the places of energy were personified to some extent, they remained centres of conscious light-energy that saints knew how to tap for supernatural purposes. The energey was all pervading, but concentrated in certain places. It was of a special kind. Philip thrilled at the definition of this energy when he read the opening sentence of "Spanda Nirnaya", a thesis written a thouand years ago. It began. "Sankara's Spanda Energy out of Her own nature portrays on the background of Her pure self, the totality of categories, as a mirror does the city, from the earth up to Siva, which totally is one in substance with her own self" Here was Sakti (Energy) at its most sublime— the creative source and being of all, It was God's energy, reflecting God's oneness as a countless multitude, but all one essence.

The snow covered valley of Kashmir was even more beautiful than its soft Summer loveliness. Philip did not want to stay on a houseboat, so he booked in at the Government Tourist Centre and decided to search for a cheap hotel that had not closed for Winter. In the street a young man offered a houseboat. Philip told him that he wanted

to stay on land. "I've just the place for you!". So Philip stayed on a small block of land in a tiny house in Dal Lake. The place was called "Silent Island." Next day three men in a flat bottom boat came to visit him. They were Pran Nath Koul, Mohan Tiku and Turki Ji, all key members of the Bhagawan Gopi Nath Ji Trust. They invited him to the evening service at their Ashram. Travelling by taxi to the old city, they walked through a narrow street, along a lane to a little shed where they washed hands, up stairs where they left shoes and into a room. About a third of the room was taken up with a life sized statue of Bhagawan Ji and relics. The men knelt down before the statue.

During the following days Philip tried to meet some of the specialists in Kashmir Saivism. He had no success—they had all left the chill world of Kashmiri Winter. What he wanted to find out about was "The Seed" which had kept forcing itself into his meditations and dreams while in Australia and Nepal. He had been told to find the Seed He wanted to ask a specialist where to search But the last morning of his stay in Kashmir came, and he had not been able to ask the question. While he waited for breakfast, he meditated to keep warm. He thought, "Bhagawan Ji, where can I find the Seed". No reply came, but his consciousness was lifted above his head.

Later in the morning, Philip made his final visit to the Ashram. Pran Nath Koul and Mohan Tiku gave him a picture of Bhagawan Ji in a gold coloured frame He was reluctant to take it. They told him that Bhagawan Ji was alive. Philip replied that he might be, but he personally had no evidence to convince him.

"Why don't you ask him a question?" Mohan Tiku suggested.

"I did, This morning. But he did not reply," Philp responded. They wanted to know the details of the morning's experience.

"He did reply!" Mohan Tiku exclaimed. "The Seed is above the top of the head. Bhagawan Ji gave you the perfect answer."

Philip felt happier. "What you need is a teacher who will help you in your development. What better guide could there be than Bhagawan Ji now that you are learning to communicate with him." Pran Ji said.

Philip agreed. The idea seemed a good one. He had been thinking that his trip to Kashmir had not been wasted because he had met a group of wonderful generous people, but he felt now that he had gained something more.

PARMANAND.

PROFESSOR P. N. PUSHP *

PARMANANDA (1791-1879 A.D.) Rose to enviable eminence not only as a saint but also as a poet articulating spiritual insights.

Born in the family of a village *Patwari* he was named Nanda or Nanda Ram, and his persistent endeavour transformel him into Parmanand (Parma Ananda, i. e Supreme Bliss). His father, Krishna Pandit, belonged to the village *Seer,* about three kilometers away from Mattan where he was working as a Patwari. His mother, Sarswati, was a pious lady thoroughly conversant with the spiritual heritage of the community, despite her illiteracy.

Parmanand received his formal 'schooling' in a Maktab where he was given a smattering of rudimentary Sanskrit with a working knowledge of the Persian courses deemed essential for a prospective patwari. Persian was, those days, not only the language of administration but also the language of cultural transmission of even the Sanskritic lore, including religion and philosophy, astrology and ritualistic tracts. Parmanand availed of this traditional facility too as is obvious from the copy of the (Persian) *Upanikhat* left by him Yet, it was the live contact of Nand Ram with the saints and spiritual aspirants at Mattan and around that deepened his longing for self-realization not with standing the demands of his profession, and the resentment of his ambitious wife Maalded. She was the daughter of a succesful patwari and naturally expected her husband to make hay while the sun shone.

Parmanand braved the stress and strain of the times, and persisted in his *Sadhana* under competant guidance of a genuine *Paramahamsas.* His admirers like Saleh Ganai, the Zailder of Mattan, looked after his material needs and provided him a congenial atmosphere for spiritual preccupation, so that he could articulate his aspiration as well as realization. In his utterance we therefore, find the unfolding of a variety of spiritual layers.

During the Amarnath Pilgrimage days he had witnessed the multidimentional manifestation of spiritual quest at Mattan and had realized the need to

"proceed from the (external) cave to
the personal cave (within)'
and to face the selfless Self,
meditate on the *Sahaja* (In born Truth).**

The interplay of the individual soul and the Cosmic Soul was for him a *Leelaa* (sport of the Spirit) which he presented variously in his verse, particulary in his three *Leelaa* poems, *Shiva-Lagan* (Siva's Wedding), *Raadaa-Svayamvar* (: Radha's Choice of Her Own Man) and *Sodaam-Tsareth* (Sudama's Story). The allegorical nuance has all through remained unobtru-

* Retired Director Research J & K Govt. Address-Gogji Bagh, Srinagar (Kashmir).
** English renderings by the esteemed author.

sive yet significant, within the convincing depiction of personal and interpersonal contours of social behaviour such as: parental solicitude to see the daughter suitably married away, and the girl's ambition to secure the boy of her own choice. Parmanand has thus achieved remarkable success in weaving the Pauranic legends into contemporary realities of pervasive import artlessly harmonized with the allegorical significance, such as in the following rendering:

'Gokul is my heart wherein thrives the pasture of your kine;
O Lord, shining in consciousness!

Mindways are the Gopi's running reckless after you; maddened by the call of Krishna's flute, Losing sentience and feeling, forgetting self and non-self...'

Parmanad's *Raasleelaa* (in his *Raadaa Svayamvar*) symbolizes the universal dance of cosmic consciousness, integrating the secular with the spiritual:

'Wandering all around they find him at no point,
they hear from far away the flute alone—
None plays there with anyone else,
none but Krishna there; Krishna alone,
cowherd lads and lasses, men, women,
none is there who is not He...
Trees and plants and stones
with eyes agape
unravel secrets of the inner depth"—

The *Shiva-Lagan*, similarly signifies the union of Shiva and Shakti at both the immanent and the transcendental levels; while the *Sodaam-Tsarete* reflects the unshakable ties between the Oversoul and the individual soul, in the ideal friendship of Krishna and Sudama.

Similar concern with the *essential* rather than the *ephemeral* reverberates in the smaller poems of Parmanand, and quite a number of them sound as spiritual rhapsodies over-flowing with spontaneous lyricism. He left the Kashmiri language positivity richer than he had found it.

Hindu Outlook On Life.

M. L. PUSHKAR *

Hindu outlook on life is a divine concept It is based on the golden principle of "live and let live" and unity in diversity. One may read much about it but until one does not realize it by himself it remains a thing to be discussed without experiencing the truth. Its basis is integral humanism

AHIMSA (*Non-injury*):-

Hindu outlook on life is based on Ahimsa. God has sent us here to love and to serve; to sacrifice, to dedicate ourselves for others. Life is an apportunity bestowed upon us to earn Punya (merit) by doing "satkarma' (good actions).

* Leela Niwas, Ganpatyar, Srinagar.

***BRAHMACHARYA* (*Celibacy*) :-**

Brahmacharya is another aspect of Hindu outlook. A charming damsel was presented to Maharaj shiva ji as a booty. His first reaction was that if she were his mother, he too would have been born with charming looks. A woman is source of creation. God has made her for that. She is mother. She is there to feed, bring up and look after her progeny. This occean of humanity has come forth from her. She is divine and she is goddess. She is "mata", the venerable one. She is the embodiment of service and sacrifice.

***KARMAKANDA:* (*Ceremonial*) :—**

Karmakanda is another aspect of Hindu outlook. As already said life is an apportunity to do righteous actions. Shri Geeta says that "human life is like a field and our actions are like seeds". As you sow so shall you reap; we are supposed to do good deeds. Good deeds are Dharma. Man has been sent on this earth to show his worth. He is master of him self. He has not to search for truth outside, it is within him. He has to awaken that energy He is master of his own destiny. Our good actions can make our life a heaven for us and for others, and bad actions make it a hell. Right actions make life an upward graph, you go higher and higher, your sins are washed away. Good actions are like the detergent that cleans our lives. This is the way for salvation.

***Punar Janma :* (*REBIRTH*) :-**

Rebirth is there. We are born again and again till we become purfied to enter the state of salvation. Here again our actionscome to our help.

"I do not long for kingdom, nor for heaven, nor for Moksha. but give me courage my lord, to serve the cause of the down-trodan, the worried and the sick with full dedication'. This pschye is the chosen path of Reshis. This alone can free us from bondage i e. the cycle of birth and rebirth. The Geeta says that "only through satkarmas did the great souls like Rajrishi Janaka enter the state of Jivan Mukhti". Work is worship.

Sages have laid down four fold aim for a Hindu to be achieved i. e. Dharma (Religion obligalions), Artha (economic Security) Kama (urge) and Moksha (emanciption)

It can be fullfilled only through Dharma. Vyasa says in the Mahabharata that through Dharma alone Artha, Kama and Moksha can be mobilised for satisfied family life.

It is necessary to be free from anger. lust, passion ignorance, hatred and egoism.

***SAMDRISHTI :* (*unbiased diposition:*)**

Our outlook is based on equality of all. Scriptures say, "it is small-minded ness to treat some people as our own and some others as aliens For the great the whole humanity is one family."

These are some salient features of Hindu attitude to life. It has been a continuous process throughout. So, a Hindu is empancipated by conviction and secular by profession.

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"Gita is my Guru".

S. N. FOTEDAR *

Savants and saints have consecrated this land of ours from time to time It is a continuous process from our hoary past to the present day. They have worked as impregnable shields for the onslaught of natural and other calamities and have most benevolently procured unto the individual and the country as a whole, what they could not otherwise attain. However, it needs to be conceded that the saints of old —Lalleshwari etc lived in their own thoughts of course highly subliminal, but could not for reasons obvious shift the emphasis from 'I' to 'we'. Quite oblivious of the environment around, these saints could not look beyond the hallowed spirit built brick by brick by them. With them 'temporal' was, so to say, taboo and the 'sublime' the what and why of their seraphic demeanour. It was now left to Bhagwan Shri Gopi Nath Ji to cater equally to the immanent and Transcendental aspects of Divinity. There in lies his greatness. He was awake to his finger-tips.

At times saints have to make a happy compromise between their self-awareness and what they owe to the people and the country on temporal level. They though drawing a line beween 'Bhukti' and 'Mukti' mundane and the sublime, world and world-beyond, have to treat the world as the stepping—stone to reach up to the spirit. They indulge in this sort of education for the general masses through self-education, self-discipline and to crown all, self-consciousness. Hence, they always opt for living a double life—the one for their own self and the other for the people at large. Lord Krishna did bequeath this very attitude to us when admonisling Arjuna not to fly from life but face it. That is why Bhagwan Ji proclaimed with geniune concern that 'Gita is my Guru'. In the context of changed political and social ethos, in the wake of Indian Independence in 1947, as also use of arms against Kashmiris to convert them to their line of thinking, Bhagwan Ji did yeo man's service to save our traditions, thinking and culture. He thus did not live for himself but for his people and country.

This very altruistic attitude towards Divinity earned him the honour of being Bhagwan in his life—time, perhaps an exception in the annals of such towering souls. Usually such praise is heaped upon them when they opt for leaving their physical frame.

Bhagwan Ji has shown us the way to identify manifest with unmanifest, thus become active sentinels for warding off any evil that might inauspiciously prove a scourge for us, our culture and country.

This was the dire need of the hour and he most benignly did his duty. Let us now search our hearts and measure the distance between the actual and the ideal. He left his foot-prints behind, for us to emulate, now it becomes imperative for us to see as to how many of these we have assimilated.

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* Founder-patron Shri Bhagwan Gopi Nath Ji Trust (Regd).

" The common office of a Bhagwan and a Guru is to awaken the human soul (Pratibodhan) which has most vividly been portrayed by Sage Vyasa in the introductory verses of Bhagvad-Gita. Universality (Jagat) or as a matter of fact, ever-existence (Sat) qualities of a Guru are actually the prerogative of a Bhagwan. He is a Guru and also the ever-vigilant mentor, always ever-awake to register the progress made by the realiser on this spiritual voyage throughout. He is with his devotee from the very start of the word " go " and to the close of his innings when the stumps are drawn. Hence, it is quite obvious that the respect conveyed through the epithet Bhagwan is far more edifying than the use of the word teacher in respect of an emancipated Soul. To speak squarely, Bhagwan is the realiser himself on having attained an attitude much above the mundane. He is a metamorphized edition of his own self on wings, which most eloquently explains his concern for making this mental drill comprehensible through instinct, intuition and in the final analysis by inspiration. Revelation and clairvoyance are its natural culmination".

Quoted from
—" The Saint of All times".

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